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ESTRACT

This unit is designed with a basic goal of instilling etter understanding of, and empathy for, the American Indian. The irst section outlines understandings and attitudes along with uggestions for corresponding activities and resources. This is ollowed by a Resource Manual that includes the following student eadings: (1) Migration and Division of the Sioux; (2) The Beginnings f the Sioux; (3) Land of the Dacotahs; (4) These Were the Sioux; (5) he Ending Went On and On; (6) Attitudes and Values of American ndians; (7) Background of Sioux--U.S. Government Conflict in 1800's; 8) The Indian Has a Problem--The White Man; (9) Cultural Cleavage etween the Teton Sioux and Western Civilization; and, (10) The ight of the American Indian. A brief glossary is included as well s several pages of study questions. Other documents in this series re SO 005 534 through SO 005 551. (OPH)

THE FIRST AMERICANS - YESTERDAY AND TODAY

Sue Odle

Minneapolis Public Schools
Special Task Force on Minority Cultures
Spring, 1970
C. Skjervold, Project Administrator

INTRODUCTION

This unit is designed with a basic goal of instilling better understanding of, and empathy for the American Indian. This will be done by exposing the students during the first week's class time to a background of the culture of the Plains Sioux during the 150 years that theirs was a dynamic warrior society. From a study of family life, leaders, and federal-tribal conflicts, study should proceed to a second weeks work involving current value conflicts, reservation and relocation problems and assessment of how today's dominant white society perpetuates poverty and helplessness for many American Indians.

From this approach it is expected that the students will begin to understand the problems of transition from a way of life which has vanished to a culture dominated by European economic and social customs and influence.

A necessity for teacher preparation for this unit is the reading of The Sioux, Life and Customs of a Warrior Society, by Royal B. Hassrick.

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I. Background of location, migration and economic patterns.

Understandings	Attitudes	Activities
Nomadic plains life was natural outgrowth of adaptation to new environment.	A desire to understand the development of a tribal culture well suited to the needs of the entire society.	Notes taken by students which will be kept in a Sioux notebook.
		Use overhead transparencies and Teacher Resource #1, "Migration and Division of the Sioux," showing location of Sioux territory and divisions of the Sioux nation.
Economic basis of life became the buffalo.		Distribute copies of Student Reading #1, "The Beginning of the Sioux."
		Presentation of slide series "The Sioux Indian of Yesterday." A group of students may preview these 12 slides, practice reading the script, possibly pre-identify items, and then present the slides with one student reading for the entire class. Discussion of these parts of the Sioux culture; i.e., games, household tasks, warfare, music, should follow.
Land was used for common good of all - not owned by individuals.		Distribute copies of Student Reading #2, "Land of the Dacotahs".

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Understandings	Attitudes	Activities
The concept of cooperation within the group as well as disinterest in storing up of material goods was basic to the Sioux society. Time orientation was based on natural phenomena. Seasonal, not hourly division of time.		/Teacher Resource #2, "Attitudes and Values of American Indians," should be understood to aid discussions at this time in unit./ Class discussion should center on ideas of cooperation and sharing and how these words have different meaning in context of Indian culture and our present day society.
II. Background of Sioux family life and spiritual nature.		
The family of the Sioux functioned as it did because of a spirit of cooperation, and personal responsibility for self and others.	Appreciation of the contrast in white and Indian child rearing practices.	Distribute copies of Student Reading #3, "These Were the Sioux". Students answer questions on reading to be included in notebook.
Spirit of competition manifested in game playing.	Recognition that all of Sioux life was not cooperative - competition did have a place.	Discussion of reading and questions should follow. Show sound filmstrip Growing Up with group discussion covering the material in the filmstrip.

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Understandings	Attitudes	Activities
Spiritual nature of the Sioux was elemental to all facets of their life.	Awareness of the deep feeling of these people for the world of nature and deep faith expressed in their daily living with the Great Powers.	Show sound filmstrip Religion. Class discussion should follow - students may discuss similarities and differences between the practices and ideals shown and their own religious practices.
III. Overview of Sioux conflict with white men - government.		
Conflict with white men was inevitable because of mutual need of basic land resources.	Recognition of man's need to satisfy basic economic wants and reasons for conflict between whites and Indians.	Introductory lecture on Indian vs. white control of plains - student notes included in notebook. /Teacher Resource #3, "Background of Sioux - U.S. Government Conflict in 1800's"./
Importance of certain headmen of the Sioux in dealings with the government.		Divide class into three groups giving each student in the group a copy of a biographical sketch of Sitting Bull, Red Cloud, or Crazy Horse taken from Famous Indians. Groups summarize achievements of the leader each studied and discuss for entire group. Distribute copies of Student Reading #4 "The Ending Went On and On," and discuss this in class.

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Understandings	Attitudes	Activities
The Sioux were defeated by a continual eroding of their family system, loss of economic power, and harassment by the government.	Awareness of limits of personal fulfillment and group advancement resulting from forced confinement to reservations.	Show film Tahtonka which deals with the life of the Indians on the plains and the dependence of these people on the buffalo which was the basis for their entire economy, or The End of the Trail which gives an overall view of the conflicts of economics and values which the Plains Indians encountered with the white man at the time of America's westward expansion.
IV. Understanding Indian Values.		
Some basic values for Indians and non-Indians are very different.	Recognition of validity of another point of view when dealing with ways of living.	Distribute copies of Student Reading #5, "Attitudes and Values of American Indians" to be read in class. Have students define on paper from their own points of view the meanings of the underlined words within the Attitudes and Values reading. In class discussion students will give examples of values from this list which coincides with historical background presented during earlier part of the unit.

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Understandings	Attitudes	Activities
There is a definite cultural cleavage between the Sioux and white way of life.	Awareness of the differences which the Sioux encountered in trying to adapt to the new white way.	Distribute copies of Student Reading #6, "Cultural Cleavage Between the Teton Sioux and Western Civilization".
There are basic similarities in the needs and goals of all men.	Consideration that our present society could profit from adaptation of some of the Indian values.	Students write in class a comparison of one European value - Indian value. Collect pictures to illustrate these differences and similarities to be included in group decoupage or individual poster form.
		Discuss these comparisons of values in the whole group.
V. Problem of the Reservation - Urban Relocation.		
Reservation system was forced upon a people without consideration of their economic, social, spiritual needs.	Acknowledgement of administrative mistakes. Massive public disinterest for the Indian.	Presentation of overhead transparency of maps showing "Reduction of the Great Sioux Reservation".
Current problems of health, housing, employment, education on reservation are in part fostered by trap of governmental paternalism.	Willingness to examine current conditions with a desire to seek workable solutions to present problems.	Distribute copies of Student Reading #7, "The Plight of the American Indian," to be read in class.

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Understandings	Attitudes	Activities
		Students may want to use second reading, "Our Shameful Failure With America's Indians," April 1970, Reader's Digest. This condensation of Our Brothers Keeper: The Indian in White America, will be helpful in understanding current conditions.
		Discussion of these problems and what they mean to the individual, the Indian community, the nation.
Problems of adjustment to urban setting from life on the reservation are complex—staggering to many individuals.		Show sound filmstrip The American Indian: A Dispossessed People. Discuss in class.
		Students discuss adaptations to new environment. Problems of adjustment to new schools and neighborhoods. List possible problems on board; i.e., job seeking skills, housing, home management, social acceptance in community, church, school.
		Show film Indian America reels 2 and 3 for education and employment emphasis.

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The Sioux, Life and Customs of a Warrior Society	Royal B. Hassrick	University of Oklahoma Press, Norman, Oklahoma, 1964
Red Cloud's Folk	George Hyde	University of Oklahoma Press Norman, Oklahoma
A Sioux Chronicle	George Hyde	University of Oklahoma Press Norman, Oklahoma
Black Elk Speaks	John Neihardt	University of Nebraska Press Lincoln, Nebraska, 1961
Land of the Dacotahs	Bruce Nelson	University of Nebraska Press Lincoln, Nebraska, 1946
These Were the Sioux	Mari Sandoz	Hastings House Publishers New York, 1961
The American Indian, Adapted for Young Readers - From the text by William Brandon for The American Heritage Book of Indians, edited by Alvin M. Josephy, Jr.	Anne Terry White	Random House, New York, 1963
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FILMSTRIPS

Growing Up	Color, sound, 12 minutes
Religion	Color, sound, 15 minutes - Parts 3 and 4 respectively of: The American Indian, A Study in Depth, Warren Schloat Productions, Inc. Pleasantville, New York 10570
The American Indian: A Dispossessed People	Color, sound, two parts, running time Part I - 16 minutes, Part 2 - 13 minutes, Guidance Associates of Pleasantville, New York 10570

FILMS

The End of the Trail	Parts I and II (53 minutes, color, sound), N.B.C. Project 20; distributed by McGraw-Hill Films, 1965
Tahtonka	(28 minutes, color, sound), Nauman Films; distributed by Henk Newenhouse, 1966
Indian America	(90 minutes, color, sound), Triangle Productions; distributed by Tripod Distribution, Inc., 1969

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THE FIRST AMERICANS, YESTERDAY AND TODAY

Resource Manual

Sue Odle
Task Force on Minority Cultures
Spring, 1970
C. Skjervold, Project Administrator

Teacher Resource #1 to Accompany Transparency #.

MIGRATION AND DIVISION OF THE SIOUX

The first mention of the Sioux in recorded history, about 1640, placed the tribe in an area west of the Great Lakes. At that time, the Sioux were divided into seven major bands or "Council Fires." Later, several of these bands began migrating to the south and west, and by the 18th century, part of the tribe had moved out onto the Great Plains to claim as their own an extensive area of the central North American wilderness. By the 19th century, lands occupied by all the Sioux extended from the Mississippi River as far west as the Big Horn Mountains of Wyoming.

This gradual movement westward of several of the bands resulted in the development of important cultural and dialectic differences among the Sioux, and three great divisions of the tribe soon came to be recognized.

The eastern or SANTEE division, speaking the Dakota dialect, comprised four of the original bands. The Santee remained closest to the original homeland just west of the Mississippi River, and maintained much of the traditional culture, living in bark covered dwellings and practicing a mixed economy of hunting, fishing, gathering and horticulture.

The middle, or YANKTON division, speaking the Nakota dialect was comprised of two of the original bands who moved farther west to settle throughout a large area east of the Missouri River where they practiced an economy combined of fishing and river bottom horticulture with twice yearly buffalo hunts on the Great Plains west of the Missouri River. From their neighbors of the Missouri River area, they adopted varied styles of shelter - the tipi and the earthlodge, the latter a wooden beamed earth-covered structure.

The western of TETON division, speaking the Lakota dialect, and comprising only one of the original bands moved boldly across the Missouri River and out onto the Great Plains where they became nomadic tipi dwellers, the classic horse-riding, buffalo hunters of the Plains. The Teton rapidly developed a culture quite different from their eastern relatives and soon became the largest of the Sioux divisions, with a population eventually totaling more than that of the other two divisions combined.

Credit:

This material was taken from information displayed at the Sioux Indian Museum and Crafts Center, 1002 St. Joe Street, Rapid City, South Dakota.

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Student Reading #1

THE BEGINNINGS OF THE SIOUX

Away beyond the dawn of history, in the morning of mankind, the First American came out of the west across the strait that was to be known as Bering, looked upon the land, and saw that it was good. That was perhaps twenty-five thousand years ago.

Gradually, probably in small successive waves, the first Americans crossed from the Asian mainland and spread south and east until both southern and northern portions of the continent were occupied by a thinly spread population. A new land, rich in game and temperate of climate compared to the icy wastes of Siberia, it must have seemed a veritable paradise to these Stone Age discoverers, who scientists believe were the founders of the numerous Algonquian race, which still peoples eastern America and scattered portions of the West.

Then, when the Algonquians had made their way over the great empty land, a second Asian influx poured across Bering Strait and grappled with the first discoverers. This second wave, made up of the people we know today as Eskimos, fought long and bloody wars with the Algonquians over the whole length and breadth of Canada, yet in the end were only partially successful in driving the Algonquians before them.

And in the time of Jesus of Nazareth came the third and most savage thrust of all. From the slopes of the Himalayas across the narrow straits swept the Athapascans, fierce, warlike, intractable. They attacked Algonquians and Eskimos alike for hundreds of years, exterminating or intermarrying with lesser tribes until they had become the most widely scattered stock in America. The Navahos and Apaches were of this race, whose depredations ceased only when they had at last been absorbed by the peoples they had conquered.

From these Asian invasions, and lesser ones, have come the hundreds of American Indian tribes, with the sixty linguistic stocks and hundreds of dialectic variations which we know today.

There have been men in the valley of the Upper Missouri for centuries. How long, it is impossible to determine, for there has been little archeological research performed in the northern plains.

Ethnologists are able to place the Missouri Valley tribes in their proper relationship by determining that they belong, for the most part, to a common linguistic stock. Yet their relationship is so lost in the mist of time that such related Siouan peoples as the Crows, the Mandans, and the Hidatsas—groups which had split from the parent stem—fought long and bitterly with their brothers. To the ethnologist these are Siouan peoples, but to history, and perhaps to themselves, only those of the Dacotah nation are known as Sioux.

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It was the Chippewas of the Wisconsin forests who named the Sioux. Nadowe-is-iw, they called them, meaning serpents or enemies. Jean Nicolet, one of the first French explorers to visit the Chippewas' country, brought back word of their fierce neighbors, and Paul Le Jeune's Relation of 1640 the first written mention of the Dacotahs appears in the corrupted French form of Nadowes-sioux, which was later shortened to Sioux.

Their own name for themselves meant something quite different. Dacotah means friends or allies—a name which the Chippewas, who suffered greatly at their hands, quite naturally found inappropriate. When the Chippewas, who lived to the east of the Sioux, first met white men and acquired guns, they turned upon their ancient foes and drove them westward through Wisconsin and Minnesota out onto the rolling grasslands of the Upper Missouri Valley.

Siouan hunting parties, striking westward before the Chippewas in search of new lands, came upon the earth lodges of the Arikaras along the Missouri River and discovered the horses which were to give them domination of the northern plains.

That was in the middle of the eighteenth century. In 1804, fifty years later, Lewis and Clark found them already ranging west of the Missouri, superbly mounted, their name feared by all the tribes of the upper river valley.

. . . . . .

When the Sioux first came into the land that was later to be known as the Dust Bowl, no settler's plow had sunk its blade into the earth's natural cover. Thirty millions of buffalo fed on the prairied grasses that stretched away in the sunlight to the far horizons; innumerable bands of antelope, elk, and deer bounded over the plains; wild fowl and game existed in such numbers as to seem incredible today, were it not that their plentitude is established by written records of the first explorers.

It was Tahanka, the buffalo, who provided the Sioux of the northern plains with all the necessities of existence. Flesh for immediate cooking, dried meat and fat for pemmican and other foods were only the obvious uses to which the bison was put. Heavy robes, made from the buffalo's thick hide, were the Indian's winter covering and his bed; in summer, the hides, tanned and with the hair removed, served him as a sheet or light blanket and made leggings, hunting shirts, moccasins, and women's apparel. His tipis were made of dressed cowhide; light airy, warm, and comfortable, they were perhaps the most efficient movable houses ever invented. The hide of a tough old bull, stretched over a light frame of green willows, made the famous bullboat with which the Indian transported his family, goods, and gear across the rivers; while the thick hide that guarded the buffalo's neck was shrunken into

a circular shield that could turn the sharpest lance or arrow.

Trunks and boxes to contain the Indians' smaller possessions were made from the raw hide of the buffalo, with the hair shaved off; sledge runners for their dog-drawn sleds were made from the rib bones; hoes and axes were made from the shoulder blades; tools for dressing hides came from the ribs and cannon bones. The hoofs of the bison, boiled, made a glue for feathering their arrows and cementing their arrowheads; the hair of the animal furnished them with soft cushions and padding for their saddles; the long black beard served as an ornament for their clothing, shields, or quivers. Bone for needles and sinew for thread and bowstrings also came from the buffalo's bulky body, while the long horns, peeled and polished, made ornaments, spoons, and ladles. The green hide of the animal was sometimes used as a receptacle in which to boil meat, and the lining of the paunch served as an efficient water bucket. The skin of the buffalo's hind leg, cut off between the hock and the pastern, made a tough boot or moccasin; long brushes to keep off flies and other troublesome insects were made from the tail; and saddlecloths, knife sheaths, quivers, bow cases, gun covers, and scores of other miscellaneous articles, all indispensable to the prairie red man, came from the bison's massive framework.

Along the timbered river bottoms where there were wood, water, and shelter, or perhaps out on the open prairie in summer, the tipi villages of the Sioux began to cover the plains country, once they had acquired the horse and begun to follow the migrations of the buffalo herds which formed their main subsistence. The breeding season of the bison was in summer, from June until early September, and as spring came each year to the prairies the males and females—separated during the winter months—mingled in vast seething herds for the mating season.

The roaring and bellowing of the bulls, the clicking and battering of horns and skulls and forefeet as they battled with each other in the fury of mating time, made the prairies echo with a noise as of thunder. Their savage stampings and the wild, rank ox-reek of their shaggy bodies made their presence known tens of miles away, where Siouan buffalo hunters saddled and bridled in haste to slay the meat supply that would sustain them through the long winter months when the bison had drifted southward and the land lay blanketed in snow. For with the coming of September, in The-Time-When-the-Wild-Plums-Ripen, the buffalo ceased their bellowings of lust, the herds separated once again into groups of males and females, and a few weeks later began their long annual migration southward, to be seen no more in large numbers on the northern plains until the following spring.

Slow, and clumsy as were these great beasts, it was nevertheless no simple feat to bring one to earth from the back of a racing pony by means of a hurled lance or a hastily aimed flint-tipped hunting arrow. Nothing could stand before the terrible stampede of a buffalo herd; a

driving, compact mass of horned might that crushed everything in its path. The individual bull stood five to six feet high at the hump of his shoulders and measured ten to twelve feet from nose to tail tip: two thousand pounds of ill-tempered, shaggy-coated, dim-sighted fury that might turn in an instant and disembowel horse and rider with a single lunge and toss of his foot-long horns.

Even the Siouan hunters, cunningest of the buffalo-hunting peoples, preferred to employ strategem where possible in pitting their strength against the bison. There were Indian bowmen who could drive a hunting arrow clear through the bulky body of a buffalo bull, but the more common and more effective methods were to drive the animals over a steep precipice where hundreds of them would be killed or disabled, and to construct huge pens into which they might be driven and dispatched at leisure.

In late fall, when the summer's hunting and foraging were ended and the horse-drawn travois had been laden with great bags and blocks of pemmican and other foodstuffs, the village sought some timbered river bend for a winter camp.

It was a colorful pageant: pack horses, heaped high with camp duffel; old men, women, and children, some mounted, others afoot; mounted warriors with lances and marching police to keep order along the moving column; great herds of horses strung out for miles along the procession, with the shrill barks of hundreds of yapping dogs adding to the din and confusion. All moved slowly across the rolling plain toward the spot selected for winter quarters. At night, in the pitched camps, there was visiting and dancing and wooing; the blue, bitter smoke of campfires and the savory smell of buffalo meat rose from the cooking pots; and they were merry at the end of the march, for it was a good life.

As the dark of evening deepened, some famed teller of tales or elderly tribal sage would gather the young people of the village about him and instruct them in the ancient ways of their people or in the Siouan legends that had been handed down from generation to generation. With the wonderful memory of the unlettered, these tribal storytellers were able to pass on legends whose form and content remained virtually unchanged as they passed from the lips of father to son and from son to grandson through the years. Geography, history, domestic science, natural history, manual arts, civil government, and the arts of warfare and the chase were ably taught among the Siouan peoples. Not by the rote of the classroom, it is true, but by the force of living speech and practical example. And there was always a tale of the olden time to climax the evening's instruction.

Credit:

Excerpted from the book Land of the Dacotahs by Bruce Nelson, pp. 8-16.

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Student Reading #2

LAND OF THE DACOTAHS

The law of property among the Indians, founded as it was on a communal basis, with no provision for the private ownership of land, was one of the many causes of the frequent clashes between white man and red. No man or family could own land outright; it was allocated or appropriated according to the needs of each—and held only so long as good use was made of it. Thus the land belonged to no man or tribe to sell or give away, and the misunderstandings that arose from the two opposing views of property often brought warfare in their wake.

The fault lay principally with some of the early white settlers who sought to foster the idea of chiefs or kings after the European fashion. This made possible the acquisition of the Indians' lands by a means which would later appear valid in a white man's court; the signature of the chief, or king, would be sufficient. Indian chiefs, in reality, possessed no power save that which they might exert through the force of their own characters and wisdom. They were elected, usually, for their wise heads, but their followers were not bound to abide by their sage counsel.

White men, knowing this fact well, were nevertheless quite willing to bribe minor chieftains to cede lands which they did not own, merely for the sake of having a document that would appear to be a proper transfer. Once the transfer was made, the military stood ready to enforce it, and the Indian had no recourse save to fight. And in war he was fully as honorable a foe as his white brother.

Much absurd fiction has been written of the red man's savage customs and barbarous tortures. The customs of scalping and torturing prisoners appear to have existed among the Iroquois of eastern America before the coming of the whites, but it was the white man who spread them far and wide. English and French offered bounties to the Indians for each other's scalps. Among the tribes of the Upper Missouri prisoners were seldom tortured, although the dead bodies of fallen enemies were usually scalped or, in certain tribes, slit from hip to knee with a hunting knife that they might be disgraced in the Land of the Ghosts.

Crime of any sort was rare among the Sioux. Murder for gain was virtually unknown among them. The pangs of hunger drove none of them to theft, for the door of every lodge was open to whoever would enter, and any person could help himself to food from the great kettles which stood always full and bubbling. But there were few who had need to practice this method of securing food, for the only personal property recognized by the Sioux—and all they needed for successful living—could be had by any man: a horse, a weapon, and a lodge. And the horse, which was most important, could always be acquired by stealth from some enemy pasture.

Horse-stealing was considered eminently respectable by all the

plains tribes; hence stealing is scarcely the proper word. The position of an Indian who was able to steal horses from an enemy was precisely that of a present-day businessman who is adept at stealing customers from a rival firm: he would be honored and promoted. But white men, applying their own standards of moral conduct to the Indian, called him a thief when he stole their horses.

Had the Indian understood that the white man considered him a thief, he would have been quick to resent the slur, for thieves were given short shrift among his people, and he would not for a moment have considered stealing from a member of his own tribe or nation. As is always the case with separate cultures, red man and white looked at each other across vast gulfs of mutual miscomprehension.

The variety and abundance of the Indians' harvest, it may be conjectured, made certain that the women would not lack homework, but the popular belief that they were abused drudges, suffering lives of slavery and maltreatment under their lazy and improvident husbands, is far from a true one. The manufacture of household implements, as well as the strenuous duties of the chase and protection of the tribe from attack, fell to the men. Tribal taboos against men's performing women's work were strong, just as they are today among white persons, and the province of the Indian woman was the home and garden.

The belief that Indian men were lazy is largely an outgrowth of the fact that few white men—literate ones at any rate—saw the Indian in his native state, before his way of life had vanished and his ancient occupations disappeared. With the destruction of the buffalo, the fencing in of the lands, and the reduction of the Indians to reservation status, they found themselves suddenly without the work they had done since time immemorial.

While the women's work—the home and garden—remained, the men loafed about with little or nothing to do, for they were unable to adapt themselves quickly to the white man's ways. But it was not always so; they had dignity and pride of achievement once, and so did their womankind.

The Indian husband had little authority over the person of his wife; she could leave him at will if he mistreated her. Their marriages were much the same as are found in modern society. Tribal councils, in which the women participated, were held to determine all important courses of action; in other words, Indian women had the vote at least two centuries before their white sisters.

So the great Sioux Nation, numbering more than fifty thousand people, lived in harmonious concord with nature and their wild environment all along the rich valley of the Upper Missouri. For three quarters of a century after they had become subjects of Louis XIV they

made their slow way westward from the Minnesota forests into a land where no white man had ever set foot. They hunted the buffalo, prayed to their tribal gods, and danced their tribal dances as they had done for generations, paying little heed to the fact that they had legally become Frenchmen.

Credit:

Excerpted from the book Land of the Dakotahs by Bruce Nelson, pp. 22-33.

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Student Reading #3

THESE WERE THE SIOUX

FOREWORD

This account of the family life of the Sioux boy was written by Mari Sandoz, a woman who was born and brought up in Northwestern Nebraska. She remembers the Sioux warmly and tells of these Indians as she remembers them from her childhood when they were her neighbors.

A New One Is Born

By the time I was seven or eight I had begun to sense a special kind of individual responsibility among the Sioux, not only for oneself but for the family, the band, the whole tribe. Then one morning I saw something of the start of this. A small girl from the camp across the road came tapping shyly at our door, motioning to me.

"Ahh, I have a brother too now," she whispered, her dark eyes on the baby astride my hip. "He is just born."

I pushed the oatmeal back on the stove, glanced toward the stable where Mother was milking our cow and hurried across the road as fast as I could, my brother bobbing on my side. I slowed up at the smoky old canvas tipi, shy, too, now, but I did peer into the dusky interior where an Indian woman bent over the new baby on her lap. At the noise of our excitement, the tiny red-brown face began to pucker up tighter, but the mother caught the little nose gently between her thumb and forefinger and with her palm over the mouth, stopped the crying. When the baby began to twist for breath, she let go a little, but only a little, and at the first sign of another cry, she shut off the air again, crooning a soft little song as she did this, a growing song of the Plains Indians, to make the boy straight-limbed and strong of body and heart as the grandson of Bad Arm must be.

I watched the mother enviously. Our babies always cried, and so I had to ride them on my hip, but I knew that none of our small Indian friends made more than a whimper at the greatest hurt, even falling from the high limb of a tree. Now I saw what an old woman had tried to explain to me. During the newborn minutes, that newborn hour, Indian children, boy and girl, were taught the first and greatest lesson of their lives: that no one could be permitted to endanger the people by even one cry to guide a roving enemy to the village or to spoil a

*A note to the reader: Vocabulary words are found at the end of this reading.

hunt that could mean the loss of the winter meat for a whole band or even a small tribe. In return the child would soon discover that all the community felt an equal responsibility toward him. Every fire became like that of his parents, welcoming the exploring, the sleepy or injured toddler. Every pot would have a little extra for a hungry boy, and every ear was open to young sorrow, young joys and aspirations. I also knew that never, in the natural events of this small boy's life, would he be touched by a punishing adult hand. If he grew up like the Sioux of the old hunting days he would be made equal to the demands of his expanding world without any physical restriction beyond the confines of the cradleboard. I still remember the closed, distant faces of the Sioux when I was whipped for staying out to watch the heyoka in the thunderstorm, and at other whippings as well.

The American Indian considered the whites a brutal people who treated their children like enemies—playthings, too, coddling them like pampered pets or fragile toys, but underneath like enemies to be restrained, bribed, spied on and punished, or as objects of competition between the parents, sometimes even to open quarrelings and worse over them. The Indians believed that children so treated could only grow up dependent and immature pets and toys, but with adult wills and appetites to be indulged—grow up designing, angered and dangerous enemies within the family circle, to be appeased and fought and be defeated by, perhaps even murdered. The Indians pointed to the increasing lawlessness and violence of the young people of the white man, a violence that was often turned against their elders. Such a thing was unknown among the tribes in the old days and very rare up to the recent expropriating days, when so many thousands of Indians were driven off their small holdings on the reservations into an alien society. Usually untrained and perhaps practically illiterate, they have drifted into hopeless tent and shack communities around the small towns and to the slums of cities like Chicago, with very few jobs open to them anywhere.

His Second Parents

By custom every son and daughter, too, was provided with a second father and mother at birth—usually friends of the blood parents, or some relatives outside of the immediate family. The second father of a boy was often selected partly for excellence as hunter, warrior, horse catcher, band historian, holy man who listened and advised, or medicine man—either healer or one learned in rites and ceremonials. Still earlier the man might have been a maker of arrows, spears or shields, an outstanding runner or gifted in decoying and snaring animals. His wife, the second mother, was preferably known as warmhearted, and fond of boys around the tipi, the lodge. Sometimes the youth showed a special and unexpected talent as he grew and then a third father might be selected, one gifted in this new bent. Or if the puberty dream was of thunder, a heyoka might be added as a sort.

In the second mother's lodge the boy could tease and laugh in a way improper in his own home. He could talk freely, so long as it was respectful. He never used profanity, however, for the Sioux language had no such words, and no obscenities except that practically any word could be made obscene by gross exaggeration. Sex was not a thing of shame or for snickers and embarrassment, although in a prolonged battle Sioux women sometimes taunted enemy warriors with gestures and shouted words indicating they were not men fit for the women of the Sioux.

And when a boy like Young One across the road went to war, whether in the old days against the Pawnees or the Crows, or later, to the Pacific or Korea, the women of his second home could show emotion and cry out, "Be careful, our brother!" and "Be careful, our son!" His blood mother could only stand off and sing the brave heart song for him. I saw this done as late as World War II, while an old holy man made medicine up on a hill for the safe return of these modern warriors of the Sioux.

I recall seeing the second father of the new baby across the road that first day, his white teeth shining in the sun with what seemed the same happy pride as the actual father's. That evening the little group of men smoked in the late sunlight and talked of other days of birth, and how the future was planned then, their words clarified by an occasional bit of sign talk because our father sat among them, passing his sack of Big Bale tobacco around. At the tipis the women bent over the cooking fires, boiling lamb's-quarters and mushrooms they had gathered and frying grouse the men shot that afternoon, with Indian bread, fried, too, and stewed gooseberries from our garden. The blackened coffeepots sent up a fine smell, and blue threads of fire smoke trailed off into the sunlight above the shadowing river valley.

In June a bad hailstorm up on Pine Ridge Reservation in South Dakota pounded the poor little corn patches and the gardens in the creek bends into the earth, so these friends returned to our region and stayed around most of the summer, until potato-picking time in October to make a little cash money. For a couple of weeks the wagons were gone from across the road and the nights seemed empty without the pleasant, nostalgic drumming of Bad Arm as he "threw his mind back" to the old days of his youth along the Powder River and the Tongue and the Rosebud. The Indians had pushed into the sand hills to gather chokecherries, sand cherries and wild plums. They picked up all the game they could find, too, the extra meat to be dried for winter, even if it was jackrabbit, snared and trapped because cartridges were very scarce. Rabbit was not the sweet, fat buffalo that once bulged the folding painted parfleche cases with enough dried meat to carry the Indians through the longest winter. Fall would bring ducks and geese but rabbit was available in the hot, drying time of summer and would taste pretty good boiled with prairie onion in the kettle those months when the blizzard roared around their reservation shacks and the teeth got long and the belly lean.

The women roasted some of the dried meat and pounded it with chokecherries and then stuffed this wasna, this pemmican, hot, into flour-sack casings instead of the buffalo bladders of the old days. It was a fine concentrated food, gritty to the teeth from the crushed chokecherry pits but enriched by the nutty taste of the kernels and pleasing to the old-timers like Contrary, whose swollen eyes watered a little in remembering.

By the time Young One was six weeks old he was little trouble to anyone, either in the cradleboard propped against a tipi pole or riding a mother's back while she went about her work. He would be up there some of the time until he was a year old or more, out of harm's way, seeing all the world from the high place and unpossessed by the mother's eyes. Before Young One was two months old it was decided he must swim, "before he forget it," the older mother told us, by signs. I took my baby brother down to see this. The woman carried Young One into a quieter spot along the riverbank and with her hands under the chest and belly, she eased the boy into the shallow, tepid water until it came up around him. Then, suddenly, his sturdy legs began to kick and his arms to flail out. The next time he lasted a little longer, and by the third or fourth time the woman could take her hands away for a bit while he held his head up and dog paddled for himself.

Winter babies, boys or girls, who couldn't be taught to swim early, were thrown into ponds or river holes in the spring by the father, the impace calculated to revive the fading urge to swim. Every Indian child had to keep himself afloat awhile if he slipped off into deep water, was caught in a cloudburst or in a river accident while the people were fleeing from enemies or a buffalo stampede.

The young Indian learned to make his own decisions, take the responsibility for his actions at an incredibly early age. When the baby began to crawl no one cried, "No, No!" and dragged him back from the enticing red of the tipi fire coals. Instead, his mother or anyone near watched only that he did not burn up. "One must learn from the bite of the fire to let it alone," he was told when he jerked his hand back, whimpering a little, and with tear-wet face brought his burnt finger to whoever was near for the soothing. The boy's eyes would not turn in anger toward the mother or other grownup who might have pulled him back, frustrated his natural desire to test, to explore. His anger was against the pretty coals, plainly the source of his pain. He would creep back another time but more warily, and soon he would discover where warmth became burning.

A Part of His Village

From birth the young Sioux was in the midst of the adult world. There was only one room in the lodge, and only one out-of-doors. Back

when he was small his cradleboard often hung on a tipi pole or a meat rack, the wind swaying him drowsily, while the children played and raced and sang around him and one of his mothers or frequently several women worked nearby, busy with the meat or the hides or perhaps beading the regalia of the men.

But the little Sioux had to learn some use of his legs this summer. He spent more and more time on the ground, perhaps on a robe or soft grass but often alone, free to discover his body now and begin to get his discipline in the natural way, as he must be free to take his ideals and aspirations from the precepts and examples of those around him.

When the thrust of the boy's growing legs took on insistence, one of the fathers or perhaps an uncle lay on his back and held the baby erect for a short walk up his stomach and chest, laughing hard at the sturdy push of the legs, shouting that this was a warrior son, this was a great and powerful hunter. Perhaps the man was a young war chief, or, if older, just out of the evening council circle where any toddler could approach the headmen unhindered. He could see them smoking quietly, deliberating the common problems of today and tomorrow or planning ceremonials and hunts, perhaps selecting the warrior society to police the village for the next moon, and protect it from disturbances inside and out. The boy could hear the crier, always some old and very judicious and respected man, hurry through the camp with any news or with warnings of danger, or of a hunt coming up, perhaps carrying invitation sticks to a feast or a celebration, or proclaiming the council's decisions. And they were decisions, not orders, for no Sioux could tell anyone what to do. The only position a Sioux inherited was his membership in the tribe. He became a leader, a chief because some were willing to follow him and retained his position only as long as the following remained.

In the old days the small children traveled in their cradleboards or in skin sacks hung to the saddle, with other such sacks containing special belongings—finery and regalia, a hard-to-replace pot, perhaps, and seasoning and medicinal herbs, so many sacks that a woman's horse might look like some short, thick, fruit-hung branch. Older children sometimes rode on the pony drags in willow cages that helped keep them from falling out during naps or in flight from attacking enemies. Often an old man or woman was with them, one too feeble for a long ride on a horse or to run. But now and then even the gentlest travois horse took fright and ran away perhaps at the smell of a mountain lion or the flutter of a white petal blown from a giant thistle poppy, horses being what they are. The travois and its occupants might be scattered over the prairie, the willow cage turned upside down. It was very funny and generally only the women were concerned, the young people and the old men laughing hard to see it, those inside the cage, too, if they weren't hurt too much.

The young Sioux rode early. Sometimes before he could walk he was

carried behind his father, clinging to the rawhide string of the man's breechclout. He learned to climb up the foreleg of an old mare like a tree, mounting on the right side as the grown Indians all did, the man with the bow in his left hand when he leaped on, out of the way, and leaving the right hand free to draw the bow-string fast.

In the old days Young One would have watched the war parties depart, the women singing them out upon the prairie, and then saw the men come back, perhaps with some missing, the bereaved keening their sorrow in the night. Afterward there might be a victory dance and feasting, the small boys pushing up among the standing legs to see the honoring, too, and later perhaps noticing the warm glances of the maidens for the young warriors, and laughing, as small boys do. Young One would have heard other exceptional services sung through the village—a successful hunt when meat was scarce, a disease ravaging the people stopped, a treaty made for peace and better times.

His Teachers

From back before he understood the words or the wisdom, the young Sioux heard the hero tales of his people told around the evening fires, but in his early years he learned most from the other children. They took joy in showing him all their knowledge, and in practicing the latent parent lying deep in everyone, eager to care for any small creature or being around. But he learned much, perhaps most, from the scorn and laughter of these peers, and from another boy's fist in his face. Eventually he discovered how to avoid some of the laughing, and the blows, or to fend them off.

When Bad Arm, the man who had once carried me home from the plum thicket, was asked if there wasn't injustice in this discipline by children he drew on his old pipe awhile. All life was injustice, he thought. Lightning found the good man and the bad; sickness carried no respect for virtue, and luck flitted around like the spring butterfly. "It is good to learn this in the days of the mother's milk. Discipline from the young comes as from the earth and is accepted like hunger and weariness and the bite of winter cold. Coming so, it hatches no anger against the grown-up ones, no anger and hatred to sit in the heart like an arrow pointed to shoot both ways."

I remembered what the Young One would learn soon—that his grandfather, Bad Arm, was from the finest of Sioux lines, the old Man, Afraid of His Horse people, prominent long before the Indians had horses, when the family was headed by Man (the Enemy Is Even) Afraid of His Dog, the dog changed to horse later, perhaps because the new creature was called big-dog when it became the warrior's accompanying animal. The Man, Afraid name was handed down clear into the reservation days by songs through the village when a son or a nephew grew into the proper character and prominence. This line has been called the Adams family

of the American Indian, brave and wise in war and in the council, peaceful, judicious and responsible, modest and incorruptible. Back in 1854 Man, Afraid of His Horse was asked to become the head chief for the whites after Lieutenant Grattan turned his cannon on the government-elevated Conquering Bear, whose death scaffold had stood on our home place for many years afterward, the Indians told us. Man, Afraid was promised fine presents and great power, but he told the government men sternly that the Sioux had no head chief. Instead, there was a council of headmen selected for regular, specified terms by the people, who retained the right to throw them one or all from their high place at any time. The white man's presents and power were not for him. Ruefully he reminded them that the man they killed had been in their high position barely three years. "It seems that the whites grow tired of their chiefs very quickly."

So the young Sioux learned from his peers, learned from their companionship, their goodness and the power of their ridicule, the same ridicule he saw used against those in highest position sometimes, for even great war leaders bowed in humiliation before concentrated laughter. And he saw men and women of his people walk in dignity through the village circle, the peaceful, orderly village where normally one heard no quarreling in tipi or outside, none except after the white man's fire-water came. In the old days the wiser chiefs kept the whisky wagons out of their camps and took their young warriors away from the white man's trails, from the trading posts. The occasional unruly youth or older one was called aside by some well-respected man, perhaps from the troublemaker's warrior society. The next time there was public ridicule, particularly from the women and girls and often from the Contraries. If necessary a humiliating lash of the bow across the shoulders was administered by the village police for all to see. Next his lodge might be torn down, and finally there was ostracism for a year or two, even as many as four. The driving out was done formally, by decision of the council, the man escorted to the edge of the village with his lodge, if he had one, and his other goods loaded on the poles and dragged by an old horse. Anybody who wished could follow the ostracized one, and sometimes several did, even many—enough to start a new camp, particularly if the verdict seemed unjust. But if there was only one man and perhaps his family he went in great danger, for the tracks of a lone traveler, a lone tipi apparently wandering were soon stalked by enemies for the easy scalps, easy horses and weapons that would bring no reprisals. In any case the ostracism was a sad thing, a community failure, and often the women keened as for a death while the driven-out departed and grew small on the prairie.

"It is better to use ridicule early—to keep the young on the good road," Bad Arm and the heyoka agreed, telling me that in this, had I been a Sioux, I should have had a real place, for ridicule from the girls and the women stings like the yellow-striped hornet.

In the old buffalo days the very young Sioux learned to snare and

track small animals, even the rabbit, with his trick of doubling back on his trail, teaching the hunter to use his eyes while other creatures taught him to sharpen his nose and his ears. As the boy grew he was drawn into the hunting games as he was those of the village: prairie ball, running and jumping contests, tag, snow snake in the winter, and always wrestling and horse racing, the boys riding sometimes so small they seemed like some four-footed creature clinging to the mane and back. Young one would have seen the men pile their wagers in goods at the betting stake before the horses were whipped home with dust and whooping. He would have learned to ride in a dead run while hanging to the far side of his pony with a moccasin toe over the back, a hand twisted into the mane, ready for war. He would have been along in raids against enemy horse herds as a young white man might study his father's methods raiding a competitor's customers.

As the boy grew he ran with his village kind as young antelope run together. He teased the girls, grabbed bits of meat from the drying racks when he was hungry. He went to watch the older youths and young men stand in their courting blankets at this tipi or that one for a few words with the young daughter and could hardly wait until he, too, was a man. He imitated the warriors and ran their errands, hoping to be asked out on a raid, as was done for promising boys, particularly by the war society of a father or an uncle, much as a white youth would be eased toward his father's fraternity, and often with little more bloodshed. Except in a few tribal struggles for hunting grounds. Plains Indian fights were scarcely more dangerous than a hard-fought football game. The first-class coup—striking an enemy with the band, the bow or the coup stick without harming him—was the highest war achievement, more important than any scalp.

Occasionally the boy was taken out on night guard of the village and the horse herds, or to scout the region for unauthorized war parties trying to slip away, endangering themselves and perhaps the village with avenging attacks. An Indian who gave up the right to cry at birth because it would bring enemies upon the people must not do the same thing by rash and foolish acts later.

Understanding of the regular ceremonials and rituals came gradually to the young Sioux. Eventually he realized what old Contrary told us through the interpretation of his teenage granddaughter, who cheerfully turned all the heyoka said around to its rightful meaning. The Sioux camp of any size was always set in a circle because all sacred things were round—the sun, the moon, the earth horizon, as one could plainly see. Even the tipis were round, and their openings as well as that of the whole camp always faced the east, to welcome and honor the light that brought the day and the springtime. But the simplest and perhaps the most profound ritual that the young Sioux saw was the most common. The first puff of the pipe at a smoking and the first morsel of food at a meal were always offered to the Great Powers—the earth, the sky and

the four directions, which included everything that lay within their arms. All things were a part of those Powers, brothers in them, and anyone could understand what a brother was.

The Man Within the Youth

After his seventh birthday the Sioux boy never addressed his blood mother or sister directly again, speaking to them only through a third person. When he showed signs of coming manhood he was prepared for his puberty fasting by men close to the family, including some wise and holy one. There were also holy women among the Sioux, advising and officiating in many of the rites with both men and women but not for the puberty fasting, which was the youth's orientation into maleness. When he was ready the boy was escorted to some far barren hill and left there in breechclout and moccasins against the sun of day, the cold of night, without food or water. The ordeal was to strip away every superficiality, all the things of the flesh, to prepare for a dreaming, a vision from the Powers. Usually by the third or fourth day the youth had dreamed and was brought down, gaunt and weak. He was given a few drops of water at a time and some food, but slowly, and after he was restored a little, and bathed and feasted, his advisors and the holy man tried to interpret the vision that was to guide him in this manhood he was now entering.

Credit:

Excerpted from These Were The Sioux, by Mari Sandoz, Hastings Publishers, New York, 1961.

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Definitions of Words From

These Were the Sioux

Aspirations	Ambitions, wanting to do something.
Avenging	To get revenge for.
Breechclout	(Also called a breechcloth) A strip of material or buckskin about a foot whide and six feet long passed between the legs and under the front and rear part of a belt.
Cartridges	The casing which contains the gun powder for a firearm.
Ceremonials	A set system of rites or rituals.
Competitors	Those who are on the other side in a contest or match.
Contrary	In a dream it was revealed to this man that he must do many things backward or the opposite of the usual way. He might walk around his tipi on his hands, or ride his horse facing backward.
Coup	A term used by the Plains Indians for a brave deed or victory over an enemy.
Cradleboard	The enclosed hard backed wrapping in which the baby was carried on the mother's back.
Enticing	To tempt with hope of reward.
Expropriating	To take something from its owner.
Frustrated	To prevent from achieving a goal.
Gaunt	Thin and bony.
Heyoka	See contrary.
Humiliation	To lower the pride or dignity of a person.
Interpretation	An explanation or translation.
Judicious	Showing or having sound judgement.
Keening	A wail or prolonged moaning done by the Sioux women to show sorrow at the time of death.
Latent	Lying hidden and undeveloped in a person or thing.

Orientation	To learn about a new situation.
Ostracism	To exclude from a group.
Parfleche	Term applied both to the rawhide and to the trunk or suitcase type containers made from it.
Peers	A person of the same rank or ability - an equal.
Pemmican	Food made from dried meat pounded to powder and mixed with melted fat.
Regalia	Fine clothes, finery, the decorations of a society.
Ridicule	To make a person the object of laughter, to make fun of.
Scorn	A feeling of anger and contempt.
Snared	To catch in a trap.
Stampede	A sudden rush - as a herd of cattle or buffalo.
Superficiality	Showing only on the surface, shallow.
Taunted	Made fun of.
Tepid	Moderately warm.
Travois	A carrier pulled by a dog or horse made of two long poles with a platform attached.
Virtue	Moral excellence, a good quality.
Wagers	Bets.
Wasna	Dried meat and choke cherries pounded together into little cakes.

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To Follow Student Reading #3

Questions to Answer From

<u>These Were the Sioux</u>

1. Why were babies not allowed to cry?

2. Who might be the second parents of the child? What did they do?

3. Why was it important that children knew how to swim?

4. Were Sioux children often spanked? Explain.

5. At what age did the Sioux child learn personal responsibility for decisions?

6. Were the Sioux people given direct orders by their leaders? Explain.

7. Was discipline given by other children to the younger ones? Explain.

8. Did the Sioux of the early times recognize one head chief? Explain.

9. After public ridicule, what was the severest form of punishment for a member of the band who would not conform to accepted standards?

10. What was the highest war achievement - more important than any scalp?

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Student Reading #4

THE ENDING WENT ON AND ON

In 1874 gold was discovered in the Black Hills. After that the Indian wars reached their climax.

The Black Hills had been guaranteed to the Sioux by the treaty of 1868, which said that the Powder River country, including the Black Hills, was to be theirs forever and that no white men should ever be permitted to pass over this land or settle on it. But when the news of the gold strike in the Black Hills spread, prospectors stole in, a few at first, then more and more. The Sioux protested. The Army stepped in then. It seized the miners and turned them over to a court. But as not one was found guilty, they all came right back and brought more prospectors with them.

Again the Sioux protested. And now the Government offered to buy the mining rights. It would pay $6,000,000 for them.

The Sioux laughed at the offer. More than that had already been taken out of their Black Hills, they said. If the Great Father wanted to buy their land and get rich, they wanted to get rich too. They would not sell for less than $50,000,000.

The Government saw that other means of persuasion would have to be found. And now an order went out. The Sioux must come in and be "enrolled."

Most of the bands obeyed. But Crazy Horse of the Oglala, a warrior famed for his recklessness, would not come in. Neither would Tatanka Yotanka, Sitting Buffalo, known to the Americans as Sitting Bull. He was chief of the Hunkpapa division of the Teton Dakotas and one of the most able, honest, and idealistic statesmen in Indian history. Sitting Bull understood very well what was behind the order and sent back word: "I have no land to sell. We do not want any white men here."

A second order went out. If Sitting Bull did not come in, the Army would take drastic action against him.

"You can find me easily," Sitting Bull returned. "I will not run away."

So persuasion by means of the gun began. It was a difficult job, requiring many columns of troops and many scouts—Pawnees and Crows and Shoshonis who had joined the white soldiers to fight their old enemies of the plains.

In June 1876, General George Crook found the main body of unpersuaded Sioux in the valley of Rosebud Creek in southern Montana. The General,

who was leading 1,000 or so soldiers, was attacked by a more or less equal number of warriors. But the ground kept growing Indians. Crook could not hold his own against them and limped back to his base of supplies to wait for more troops.

The Indians moved across the ridge to the next river west, the Little Big Horn. There they set up a large camp made up of Crazy Horse's people and Sitting Bull's people and allies from the other Sioux divisions and the Cheyennes.

Eight days after the battle with Crook, this camp was attacked on a Sunday afternoon by a regiment of cavalry. The attack was defeated. Crazy Horse, shouting, "Today is a good day to fight, today is a good day to die," led a rush that cut off half the attacking forces. Every man in this surrounded group of cavalrymen was killed in a desperate, blazing fight that lasted less than half an hour.

The Seventh Cavalry forces had been led by Lieutenant Colonel Custer, who died in the battle along with more than 260 of his men.

So the defeat was, in effect, the end of the wars of the plains. Crazy Horse and Sitting Bull had lost by winning. For now troops harried them without mercy, and the Indians had no means of keeping a standing army in the field indefinitely. They were separated into small bands and were hunted down or driven into Canada. After terrible suffering, Crazy Horse and his band laid down their arms. The Chief had been promised that not a hair of his head would be touched, but this promise was broken, and Crazy Horse was killed while trying to escape arrest.

"They say we massacred Custer," he declared. "But he would have done the same to us. We wanted to escape, but we were so hemmed in we had to fight."

The ending went on and on, like the dying wail of a death song. It went on for years, while all the romance evaporated and the warriors of the plains were seen to be not knights such as never were but only bedraggled, scurrying creatures, hunted like fugitive convicts. So they were turned over to jailers who knew how to handle tough prisoners. And the greatest of warriors is no better than any weakling when he has nothing to do but crouch under guard and watch his people starve.

Well, it all ended. Through the years it wavered away and ended. The New York Herald was still calling for extermination in 1879, saying, "The continent is getting too crowded." But no one really took calls for extermination by gun seriously any more. Starvation, disease, and tough prison wardens were just as good anyway.

At the very end a religious craze seized the Indians. The religion was brought to them by a Nevada Paiute named Wovoka. The whites called

it the Ghost Dance because it preached that the ghosts of dead Indians were on hand to help the living Indians in their hour of despair. A great revival spread among the emotional people of the plains, and the authorities were afraid the excitement might lead to riot and violence. Sitting Bull was killed then while being placed under arrest.

Three days after Christmas in 1890, a unit of the Seventh Cavalry arrested a band of some 300 Hunkpapa Sioux who were thought to be dangerous. Two-thirds of them were women and children. The Indians were held overnight and forced to camp in the center of a ring of 500 cavalrymen. Four Hotchkiss guns were set up and carefully sighted in on the Sioux camp. In the morning the troops formed a hollow square with the Indian camp in the middle. Then they disarmed the Sioux men, who were called out from the others to form a line. Somehow a disturbance began. It is said that someone fired a shot. In any case, the troops quite suddenly opened heavy fire into the Sioux camp. The Sioux men seem to have been shot down first and most of them were finished off at once, or in a few minutes. But enough people attacked the soldiers with their bare hands, or what weapons they still had, to kill 29 soldiers. The shooting went on as long as anyone, woman or child, remained to be shot at. Some of the women were pursued as far as three miles over the plains before they were caught and killed. A few are said to have escaped.

There has been dispute about the total number of Sioux dead. The military said there were no fewer than 200.

The massacre took place on Wounded Knee Creek in South Dakota. The frozen dead were gathered up in wagons and buried together in a communal pit.

Credit:

Excerpted from The American Indian, adapted by Anne Terry White, pp. 160-162. From the text by William Brandon for The American Heritage Book of Indians.

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Teacher Resource #2 and Student Reading #5

ATTITUDES AND VALUES OF AMERICAN INDIANS

This outline given in brief some of the attitudes and values of American Indian Society, past and present. It should be understood that not all Indians hold all or even some of the attitudes and values mentioned below. Remember, too, that most Indians are in a state of transition; therefore, values and attitudes will reflect the dominant societies influence as well as Indian influence.

I. Attitudes

A. Cooperation: Oriented in the past in tribal and family structure necessary for survival.

B. Competition: Indians tend to be non-competitive as a result of holding the attitude of cooperation. Competition, however, is acceptable between groups; i.e., group sports.

C. Aggression: Indians dislike domineering, non-respectful disregard for the rights of an individual. Non-interference with others is a high priority.

D. Material Outlook: Acquiring material good merely for the sake of ownership and status is not important to the Indian. Success rests more in being recognized by others as being a good person than in acquiring things.

E. Generosity: The greater amount of giving to others, the higher the prestige - an attitude held by many tribes in ancient times. Vestige of this value can still be seen among Indians today that share what little they have and actually to their own detriment, at times.

F. Courtesy: In days of the past, Indians among their own society usually found it unnecessary to say "hello", "good-by", "good morning", "how are you", etc. Even today some Indians still find this type of "small talk" unimportant. This should not imply rudeness on the part of the Indian to the beholder. It is merely the outward manifestation of an old attitude. Religious attitudes played an important role in the lives of ancient Indians of many tribes and in this religion - the Chippewas and the Sioux especially were directed in their lives by many religious beliefs. Even today the remnants of these beliefs may still be held by the Indian.

II. Child-Rearing Practices

A. Family Life

1. Youngest child is deferred by siblings.
2. Little or no spanking - Indians traditionally do not like to use physical violence on their children as a means of discipline.

3. Discipline was achieved through non-corporal means such as the bogey-man or some other force outside the family.
4. Parents, traditionally did not interfere in the child's life-vocation choice since they were quite limited. Choices were left strictly up to the child. The parent perhaps would give available advice but never used force. This stems from the attitude of non-interference in the actions of others and in many tribes, this included the children also.
5. Parents do not like to hurt the feelings of a child (avoidance of conflict, an important Indian attitude).
6. The child is usually with the parents and siblings in all situations. Homes are usually small, and traditionally since Indian's dwellings were small the family remained in close proximity to one another.
7. There is a general absence of praise since the children had to do the right thing at the right time if he were to survive outside the camp area.
8. Parents use withdrawal of attention as a form of discipline. Indians, in general, use withdrawal as a form of disapproval or to avoid conflict.

B. Child and Society
   1. Peer pressure (reference groups)
      a. At home/playmates, brother and sisters
      b. At school
         Pressure takes the form of teasing, ridiculing, or even physical punishment when child puts himself above group (showing off).
   2. Community Pressure
      a. Gossip: Traditionally used in Indian communities as a means of discipline. Seemingly it is still used as a social check in the Indian communities today.
      b. Ostracism (similar to withdrawal): Is used as a final extreme measure to discipline a wayward member of Indian society.

Credit:

Taken from an outline of Indian values compiled by Mrs. Rosemary Christensen, a member of the Bad River Band of Chippewa Indians in Wisconsin. Mrs. Christensen is a Research Associate for Upper Midwest Regional Educational Laboratory, Minneapolis, Minnesota.

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Teacher Resource #3 - Part I

BACKGROUND OF SIOUX

U.S. GOVERNMENT CONFLICT IN 1800's

Among the inevitable complications that resulted from the opening of the West for agriculture, mining, and expansion was the necessity of developing a new Indian policy for the United States. The old policy of leaving the region west of the "bend of the Missouri" for the exclusive use of the Indians had broken down badly in the decade before the Civil War. Thousands of emigrants, crossing the plains to Oregon, to Santa Fe, to Utah, and to California, came into contact and often into conflict with the Indians. Demands for protection of the trails led to the establishment of army posts in the Indian country at such strategic centers as Fort Kearney and Fort Laramie, and to treaties between the United States and most of the Indian tribes, describing the tribal boundaries, and authorizing the government to build both roads and posts wherever it wished. While the Indians received annuities as compensation for the losses they sustained from the white intrusion, they found the new agreements far from satisfactory, and frequently forgot their promises not to molest the emigrants.

The western Sioux, who ranged north of the Platte and east of the mountains, were deeply disturbed, both by the fate that had overtaken the Arapaho and Cheyenne, and by the advent of mining activities in Montana. When, in 1865, the government decided to open a road along the Bozeman Trail, from Cheyenne northwestward to the mouth of the Rosebud in Montana, the Sioux determined to resist this invasion of their finest hunting grounds with all their might. That year General P. E. Connors in command of 1600 men, and guided by Jim Bridger, the noted plainsman, marched over part of the route, but was turned back by the Sioux; and in 1866 a second expedition under Colonel H. B. Carrington succeeded only with the greatest difficulty in building Fort Phil Kearny and Fort C. F. Smith to the east of the Big Horn Mountains. Red Cloud, the Indian leader, and his Sioux warriors risked no open fighting, but they continually harassed wood-trains sent out from the forts, and otherwise hampered the operations. On one occasion, a brash young officer, Captain W. J. Fetterman, was dispatched from Fort Phil Kearny to the aid of a wood-train with definite orders not to take the aggressive. New to western fighting and disdainful of Indians, he disobeyed orders, was ambushed, and in the resulting combat (December 21, 1866) every member of his party was slain. Two years later, when the government made peace with Red Cloud and his warriors, it was on condition that the "country north of the North Platte River and east of the summits of the Big Horn Mountains shall be held and considered to be unceded Indian Territory," and that the forts on the Bozeman Trail should be abandoned. This was one of the few instances in American history in which an Indian treaty registered a white retreat.

Somewhat belatedly the government began to take steps toward the formation of a new Indian policy. A congressional Committee on the Condition of the Indian Tribes, created in 1865, visited the West, took full testimony on such gruesome events as the Chivington massacre, and revealed how utterly untenable the status of the Indians had become. Its illuminating Report on the Condition of the Indian Tribes, made in 1867, led to the creation of an Indian Peace Commission, composed of three generals and four civilians, whose duty it was not only to stop the Indian wars, but also to work out a permanent solution of the Indian problem. The commission planned two great meetings, one for the southern tribes at Medicine Lodge Creek, near the southern border of Kansas, held in 1867, and one for the northern tribes at Fort Laramie, held in 1868. At these councils, treaties were concluded that paved the way for the general adoption of the reservation system. It seemed evident to the white man that the Indians could no longer be permitted to roam at will, but must instead be confined to certain specified areas - confiscation of the western half of the holdings of the Five Civilized Tribes in the Indian Territory, on the ground that the tribes had sided with the Confederacy during the Civil War, made possible the resettlement in that region of the Arapaho and Cheyenne and other plains Indians - in the North the Sioux were left in peaceable possession of southwestern Dakota. Subsidies in the form of annuities, payments for lands, and outright doles helped the dispossessed Indians to eke out a precarious existence, and thus introduced pauperization as a means of insuring docility.

One of the principal defects of American Indian policy was the contradictory attitudes on the one hand of the Bureau of Indian Affairs, created in 1849 within the Department of the Interior, and on the other of the War Department and the army. The Bureau, on the whole, tended to take a paternalistic interest in the welfare of the tribes, sought earnestly to better their conditions of life, and even trusted them with arms for hunting game, arms that were sometimes used instead against the whites. Widespread corruption among the Indian agents coupled with unexemplary behavior on the part of traders, emigrants, and renegrades greatly complicated the situation. The War Department, which had to accept responsibility for the pacification of the Indians whenever they got out of hand, took a very dim view of civilian control, and complained bitterly that Indians on the warpath were often better armed than the soldiers sent to fight them. What the government really needed was a separate Indian service, composed of especially trained personnel and endowed with adequate police power, but such an idea was wholly foreign to the time. A new Board of Indian Commissioners, composed of non-political civilians, was created in 1869 to advise with the Bureau of Indian Affairs. Acting on the assumption that eventually the Indians could be turned into peaceful and contented farmers, the makers of Indian policy tried to break down tribal autonomy, and in 1871

they induced Congress to abolish the legal fiction of dealing with the tribes by treaty as if they were foreign nations.

Credit:

This material was taken from The American Nation written by John D. Hicks, George E. Mowry and Robert E. Burke. Houghton Mifflin Company, Boston.

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Teacher Resource #3 - Part II

THE INDIAN HAS A PROBLEM - THE WHITE MAN

At the Ft. Laramie Treaty Conference in 1868, a momentous turning point in the history of the Sioux, Chief Red Cloud spoke an opening prayer that revealed much of the attitudes and fears of the Sioux as they began to cope with the modern world:

"O, Great Spirit, I pray you to look at us. We are your children and you placed us first in this land. We pray you to look down upon us so that nothing but the truth will be spoken in this Council. We don't ask for anything but what is right and just. When you made your red children, O Great Spirit, you made them to have mercy upon them! Now we are before you today, praying you to look down on us and take pity upon your poor, red children. You are the protector of the people born with bows and arrows as well as the people born with hats and garments and I hope we don't pray to you in vain. We are poor and ignorant. Our fathers told us we would not be in misery if we would ask for your assistance. O, Great Spirit, look down on your red children and take pity upon them."

Red Cloud prayed sincerely but he did not realize how little the white man would cooperate with God's justice over the next 100 years.

Indian Attempting to Voice Problem

The Ft. Laramie Treaty of 1868 states that the Sioux reservation (all of South Dakota west of the Missouri River and northeastern Wyoming) " . . . . was to be set apart for the absolute and undisturbed use and occupation of the Indians herein named . . . and the United States now solemnly agrees that no person except those herein designated and authorized to do so (government agents, educators, traders, etc.) shall ever be permitted to pass over, settle upon, or reside in (this) territory."

Most of the Sioux leadership understood well at the time of these early treaties that quite drastic changes were going to be necessary and they were trying to educate their people to this nation. They also knew that the old Sioux tribal existence had its harsh aspects with many personal and social problems (not the idyllic paradise some contemporary romanticists paint). They knew they could profit by prudent interchanges with the white man. However, leaders such as Red Cloud, Spotted Tail, and others expected that in recreating their life on the reservation the ultimate authority and policy-making power was to be left in their own hands because, having lived in this region for so long, they knew its climate and resources better than the white man and especially they knew their own people better than the white man did. They were quite willing to admit, as did Red Cloud, that in the face of the intrica-

cies of a modern industrial world they were "poor and ignorant." They knew that they needed technical guidance and education and they turned to the only source available, the white man.

The white man should have been cautious in responding. But instead he responded with the omnicient and omnipotent American pride of the 19th century that he knew perfectly well how to help the Indian recreate his life in the modern technological world. What the white man did not realize was that he was not very well equipped to tell the Indian anything and that, like many amateurs, he would destroy the Indian in the process.

There were three handicaps:

1. Although the white man had learned for himself something about living and controlling modern industrial progress after two or three thousand years of civilization, he did not know much about how the Sioux of a quite different historical and cultural background should rebuild his way of life.

2. The white man himself has tremendous unsolved problems of adjustment to the modern world, especially on a deeper humanistic, moral, and spiritual level.

3. The white man does not fully realize his attitude of depreciation toward all non-white, less technologically developed peoples. Indeed, this depreciation may well be a part of his cultural heritage. Consequently, in his dealings with the Indian the white man has an almost unconscious tendency to exploit, defraud, and destroy the Indian.

If the white man had said, as did Red Cloud, at the Ft. Laramie Treaty Conference, "We are poor and ignorant," and admitted his problem then, some of the pitfalls might have been avoided. But the white man of the late 19th century does not admit his weaknesses and he still does not admit them. The consequences of the "white man's problem" is evident in the history of the Indian-non-Indian relations following the Laramie Treaty.

The Take-Over of the Sioux Economic Base

One of the principal reasons why the Sioux have had such a difficult time coping with modern society is that they have no viable economy within their homeland. For four generations the men of the reservation have grown up without meaningful economic roles. How could they learn how to work or learn career goals? Since the adult male role of husband and father is generally defined by taking a productive economic role, the lack of this role on the reservation has had an undermining effect on the male prestige system, the Sioux ideal of manhood, and the

stability of the Sioux family.

The Sioux had a potentially rich economic base for a flourishing tribal existence in the Great Sioux Reservation established by the Laramie Treaty of 1868. And this treaty stipulated that if there were any non-Indian trespassers on the Great Sioux Reservation, the United States military would forcibly remove them. But in 1875 when miners began to pour into the Black Hills without any legal rights, the military made only a pretense of keeping them out. Legally the town of Rapid City and other Black Hills communities were, in the words of Psalm 50, "conceived in sin." The Sioux had a problem of law and order, but when they attempted to defend their legal rights by trying to scare off the miners the might of the U.S. military was the "law."

In 1876 the U.S. government arbitrarily sliced off the rich western end of the Great Sioux Reservation and the Army drove the starving Sioux into the agencies. Having sold much of their pony herds at auction in Cheyenne, Wyoming, the military forced the Sioux to sign away the Blacks Hills under threat of withdrawal of rations, removal to Oklahoma, and even threat of turning loose troops on the Indian population. Today, while the Navajo send their children to college and develop industry with oil and mining royalties, the Sioux have received nothing from the wealth of the Black Hills.

But this was only the beginning. By 1880 the land east of the Missouri was settled and the South Dakotans looking across the river to the remaining part of the Sioux Reservation began to agitate to have that opened for settlement. George Hyde in his Sioux Chronicle points out the rather shocking attitude of the time:

"To the Dakota leaders the Sioux were just a horde of lazy barbarians, settled by a foolish government on land wrongfully taken from the Dakota whites and given to these Indians, who had no intention of changing their ways, but would forever remain a hindrance to the progress of white settlement. The purpose of the Dakota men was to push the Indians into a corner, take the best of their lands, and settle white families on them."

At the same time Rapid City wanted the railroads to come west of the Missouri, but the railroads would not build their lines on westward through the Indian country where no one worked and there was no local freight of corn, wheat and cattle to bring the roads at least enough revenue to pay the cost of taking tracks and trains through the district.

Since the Sioux were standing in the way of "progress," the South Dakota "land boomers" developed a plan which would open more than half of the remaining Sioux Reservation to settlement.

The Newton Edmunds Commission, including Judge Peter Shannon who "shared the border belief that the Indians were worthless creatures,

a hindrance to white progress, and that their so-called treaty rights were a lot of nonsense (ironically, Shannon County on the Pine Ridge Reservation is named for him), tried to convince the Sioux that somehow the title to their land would be strengthened by a new agreement, but glossed over the fact that half of the reservation would thereby be ceded. Though some chiefs were intimidated into signing, the true nature of this agreement was brought to the attention of political leaders. such as Sen. H. L. Dawes of Massachusetts who was friendly toward the Indians, and the plan was squashed.

Different Culture Not Recognized

But where the Dakota land boomers were not successful in depriving the Sioux of half of their reservation, a group of self-styled Indian welfare associations from the eastern seaboard were. Like many whites of the time, they had never asked the Indian leaders what they wanted, but they thought they knew very well how to transform the Sioux from a hunting, nomadic life to self-supporting dirt farmers in five or 10 years. These groups could never comprehend that the Indians were of a quite different cultural background, but they were confident they could make them over into perfect copies of themselves. They proposed that the reservations be broken up into 160 acre allotments for each family head and that rations be gradually withdrawn from the Indians to force them to gain their living by farming the western Dakota grasslands. The Dakota developers were happy because the plan included the sale of the "excess land" to whites at cheap prices.

Sen. Dawes was skeptical about the Sioux quickly becoming farmers, but he guided the so-called Indian Allotment Act to passage in 1886 because he felt that "the 25,000 Sioux could not hold out much longer against the pressure exerted by the 500,000 whites in the Dakotas who were trying to get the Indians' land." He thought that if the whites were not satisfied they would take the whole reservation with no remuneration as happened in the case of the Black Hills.

The Allotment Act had to have the agreement of three-fourths of the Sioux males, but the Sioux leaders were so united in their opposition to the sale of any land that terrific pressure had to be exerted to get the necessary signatures. Most Sioux leaders knew that their people were not going to become farmers overnight and that they did not yet have the skill to manage money or marketing.

White Cow Man indicated a general feeling when he said: ". . . . if I would spread my blanket down here and pile up the money that high (indicating four feet) I don't think that I could keep it two days. Whenever I get $10 I put it in my blanket and go to any of these traders stores and before the day is out I spend it all. I am an Indian and do not know how to take care of money. Over here at the boarding school

I have a child that has been there four years . . . . I think he is the one to take land allotments when the time comes."

But these "barbarians" were not to be listened to.

Bishop Hare stated in 1890 that the commission "carried persuasion to the verge of intimidation." Ultimately the commission under the direction of the former Gen. George Crook got signatures by separating the people from their leaders and using the old method: turn the Sioux against each other and they will sell each other out. Crook wrote in his diary for June 9, 1889, "Lovely day. Tuned different Indians up. Got a good many signatures by different younger Indians who were made to see that they must think for themselves and in this way it is breaking down the opposition of the old unreconstructed chiefs."

Credit:

Excerpted from the article "The Indian Has a Problem - The White Man," by Robert A. White, S.J., from the Rapid City Journal, Rapid City, South Dakota, November 17, 1968.

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Student Reading #6

CULTURAL CLEAVAGE BETWEEN THE TETON SIOUX AND WESTERN CIVILIZATION

Dwelling Place: The Sioux moved about regularly with no fixed site. In the European culture there were permanent settlements and cities were built.

Land: With the Sioux, no land was owned privately; each was free to settle or camp anywhere. In European culture, all land was owned by somebody or some organization.

Buildings:- Sioux: The tepee was the standard structure, it was easily moved and erected. European: There were sturdy permanent buildings, built to last a long time.

Sanitation - Sioux: Planned sanitation was not needed because they were always moving. There was a natural decay of waste materials. European: Permanent homes required sewer systems. There was a planned means of disposal.

Time - Sioux: They gauged their time to the seasons, with no time system as we know it. They were concerned with the present and not the future. European: Much emphasis on calendars and clocks; dates and appointments and specific times to meet obligations.

Planning and Organization - Sioux: Lived from day to day. There was no need for extensive planning and organization. Plans were carried out immediately although some organization was needed for war parties. European: Constant planning to make the most profitable use of the land and material. There was organization in all aspects of life.

Economy - Sioux: They had a free economy. There was no need for money. They were hunters and made what was needed. European: A monetary economy with division of labor. They had to barter or buy what wasn't made or raised.

Saving, Thrift - Sioux: There was no need to save. Everything was free. They moved too much to be burdened. European: Always saving for future needs. Advancement often depended on thrift.

Possessions - Sioux: The fewer the possessions the better because they caused a moving problem. European: Gathered and saved many items including items of luxury.

Family - Sioux: Extended family system. Grandparents, aunts, uncles were members of the family. There was no Dakota word for "cousin." European: Parents and children made up the family although there was much association with relatives.

Helping Others - Sioux: Anyone in need had to be helped. Often he was a member of the extended family. Tribal loyalty was a form of family loyalty. European: Each family was expected to care for its own needs although others were aided in an emergency.

Work - Sioux: Men were the warrior hunters. Women did all the other work so the men could provide protection and food. The men worked long and hard when required and then rested. Europeans: Most needed to work hard at steady chores.

Education - Sioux: There was informal training with the youth learning from elders. European: The ideal was a formal class in school by a trained teacher.

Government - Sioux: They had very democratic ideals. They were free to leave and form new tribal groups. European: The individual was always the citizen or subject of some state.

Nature - The Sioux: They lived by adjusting to whatever nature allowed or provided. There was no scientific approach to control and regulation.

Credit:

This list showing the dimensions of the cultural cleavage between the Teton Sioux and western civilization was compiled by Father Theodore Zuern, S.J., Pine Ridge, South Dakota.

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Student Reading #7

THE PLIGHT OF THE AMERICAN INDIAN

For nearly as long as he can remember the Indian has been hearing words that are supposed to have come from the "Great Father," who lives in a great white house far away and is chief of the Wasichus (white man).

With more than a little practical experience, the Indians got tired of what the Great Father was supposed to have said. These men who spoke for the Great Father made many promises. They were best summed up by the Sioux who said: "They made us many promises, more than I can remember, but they never kept but one; they promised to take our land and they took it."

Recent presidents have been concerned, genuinely so some feel, about the Indians' plight.

President John F. Kennedy once tagged the situation as a "national disgrace." He said "when the American Indians lost their power, they were placed on reservations, frequently lands which were strange to them, and the rest of the nation turned its attention to other matters."

"Our treatment of Indians during that period still affects the national conscience. We have been hampered — by the history of our relationship with the Indians — in our efforts to develop a fair national policy governing present and future treatment of Indians under their special relationship with the federal government."

Since then the first special message to Congress on Indians was sent by President Johnson. It was singled out as one of the "wonderful" accomplishments of the year by Commissioner of Indian Affairs Robert L. Bennett. This precedent shattering statement by the President is worth going over in some detail:

". . . His myths and his heroes enrich our literature," said President Johnson.

"His lore colors our art and our language.

"For two centuries, the American Indian has been a symbol of the drama and excitement of earliest America.

"But for two centuries, he has been an alien in his own land . . .

"The most striking fact about the American Indians today is their tragic plight:

"—Fifty thousand Indian families live in unsanitary, dilapidated dwellings: many in huts, shanties, even abandoned automobiles.

"__The unemployment rate among Indians is nearly 40 per cent — more than 10 times the national average.

"__Fifty per cent of Indian school children — double the national average — drop out before completing high school.

"__Indian literacy rates are among the lowest in the nation; the rates of sickness and poverty are among the highest.

"__Thousands of Indians who have migrated into the cities find themselves untrained for jobs and unprepared for urban life.

"__The average age of death of an American Indian today is 44 years; for all other American it is 65."

"The American Indian, once proud and free, is torn between white and tribal values," the presidential message continues, "between the politics and language of the white man and his own historic culture. His problems, sharpened by years of defeat and exploitation, neglect and inadequate effort, will take many years to overcome."

President Johnson touched on some other areas as well:

"__The problems of Indian education are legion:

"__Ten per cent of American Indians over age 15 have had no grade schooling at all.

"__Nearly 60 per cent have less than an eighth grade education.

"__Half of our Indian children do not finish high school today.

"__Even those Indians attending school are plagued by language barriers, by isolation in remote areas, by lack of tradition of academic achievement."

Commenting on health and medical care, the President's message said, "The health level of the American Indians is the lowest of any major population group in the United States:

"__The infant mortality rate among Indians is 34.5 per 1,000 births, 12 points above the national average.

"__More than half of the Indians obtain water from contaminated or potentially dangerous sources, and use waste disposal facilities that are grossly inadequate.

"__The incidence of tuberculosis among Indians and Alaska natives is about five times the national average.

"__Viral infections, pneumonia and malnutrition, — all of which contribute to the chronic ill health and mental retardation — are common among Indian children.

"We have made progress since 1963:

"__Infant death rates have declined 21 per cent.

"__Deaths from tuberculosis are down 29 per cent.

"__The number of outpatient visits to clinics and health centers rose 16 per cent."

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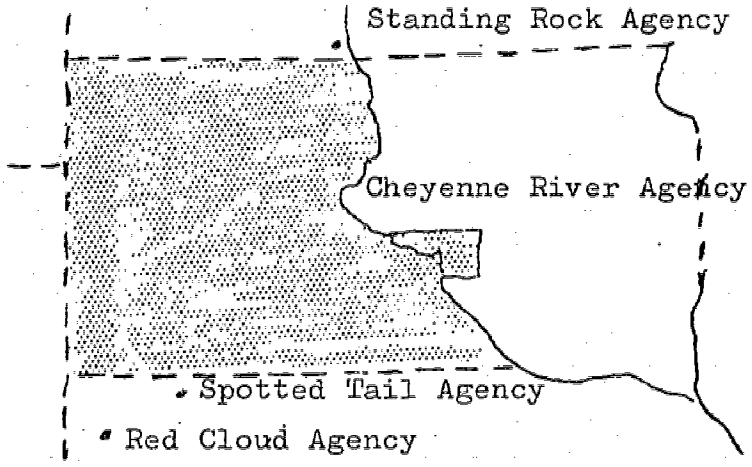
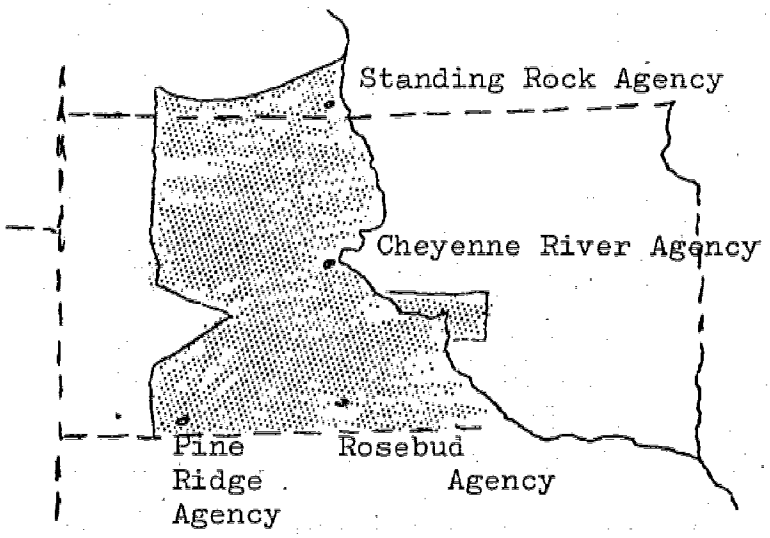
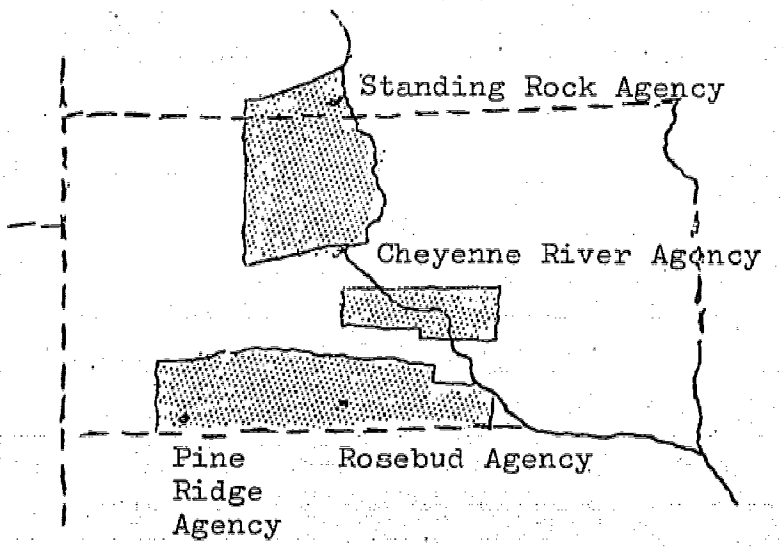
REDUCTION OF THE GREAT
SIOUX RESERVATION
1868 TO 1890

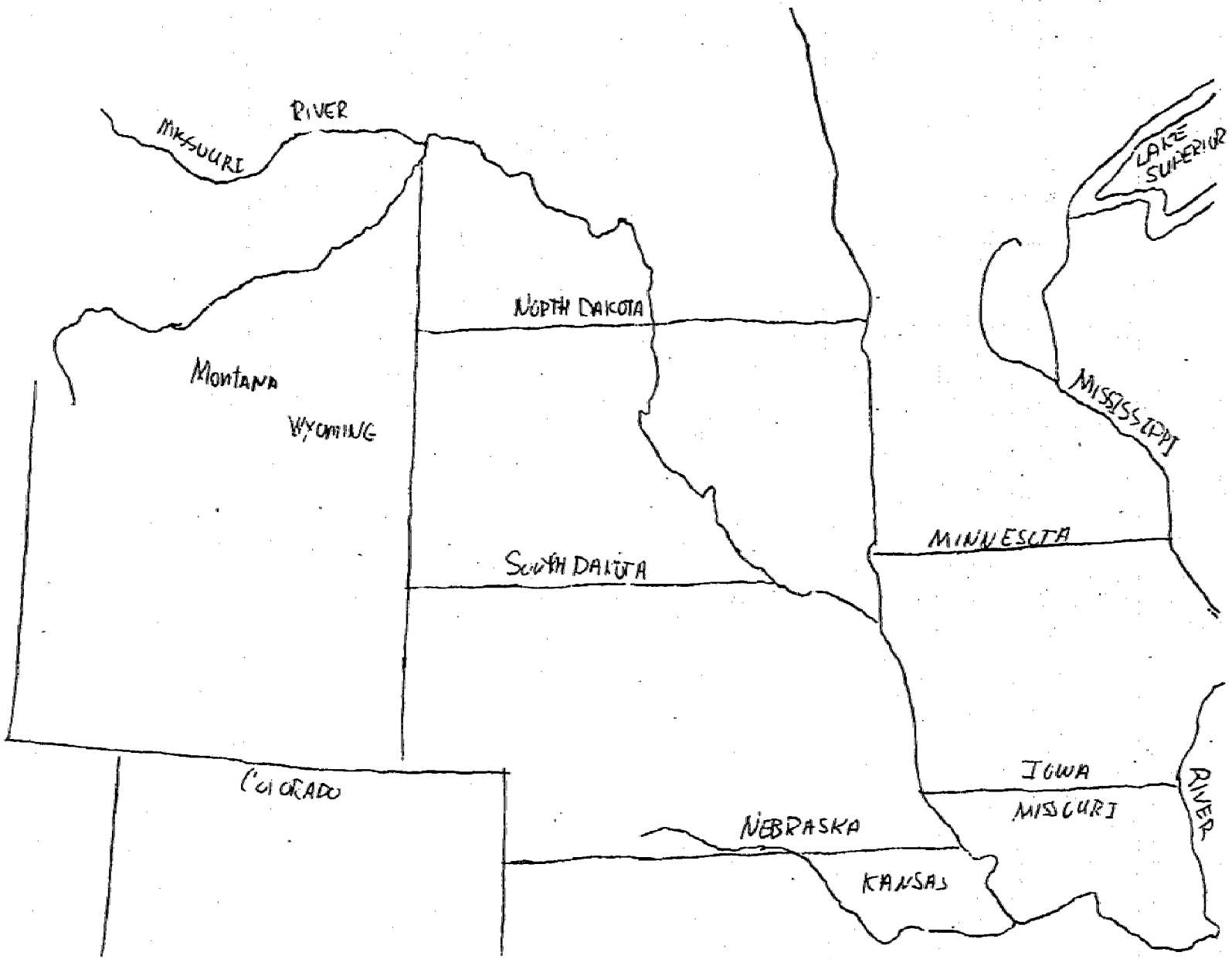


TREATY OF 1868



1876 AGREEMENT

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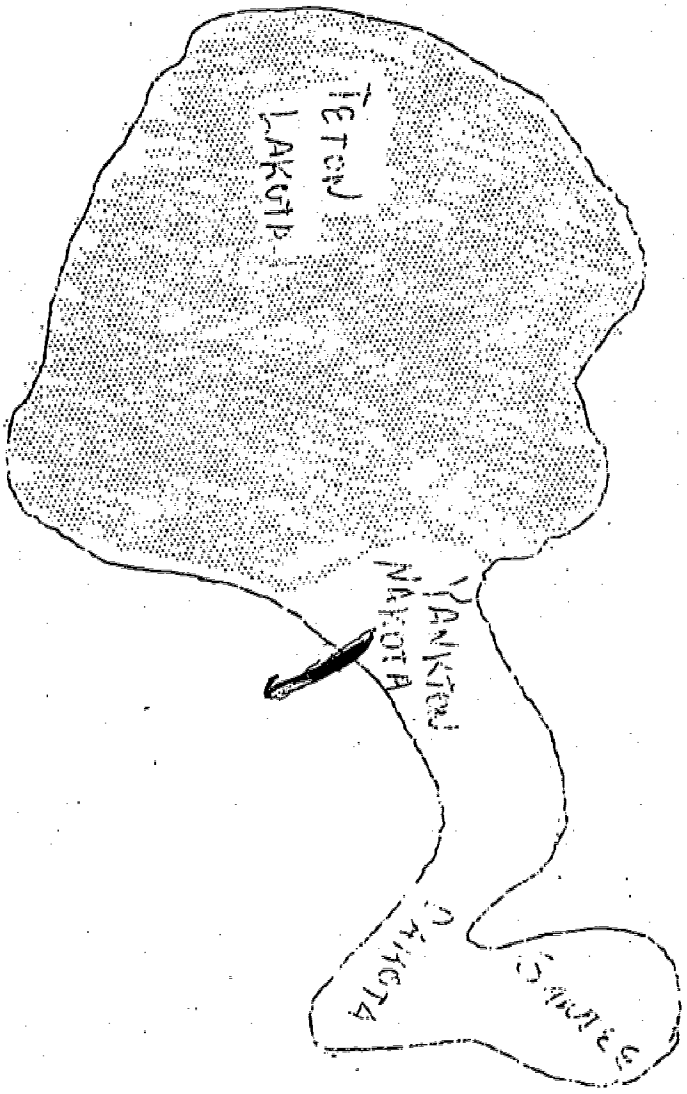

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